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*Preparation for Death, and Fitness
for HEAVEN.*

A
S E R M O N

PREACHED AT
UTT O X E T E R,
MAY 26, 1745.

On OCCASION of the
D E A T H
Of the REVEREND

Mr. Daniel Madock.

By *E. LATHAM, M.D.*

To which will be annexed,
For the Sake of the Curious, a short APPENDIX,
containing a *Latin Letter* of Sir ISAAC NEWTON,
and a *Catalogue* of the Students educated under
Mr. Frankland, referred to in the Discourse.

L O N D O N :

Printed for J. WAUGH, at the Turk's Head in
Gracechurch Street: And JER. ROE in Derby, 1745.



COLOSS. i. 12.

—*Meet to be Partakers of the Inheritance of the Saints in Light.*

WE are now assembled to improve the Death of your late worthy Pastor, the Reverend Mr. *Madock*. And as these Discourses are only intended for the Advantage of the Living, I cannot answer that View better, than in reminding you of that which was the chief Purpose of his long Services, and is the great End of all our Ministrations, *viz.* to give you a just Idea of the Duties of this State ; in order to render you meet for another World, and assist you in your Preparations for it.

This is what the many Breaches that have been made in this little Society, since I first knew it, naturally solicit from me : Your Fathers, where are they ? the Prophets, do they live for ever ? It is some Relief from such melancholy Reflections, that we can carry our Views beyond the Graves, wherein you have deposited the Remains of your Friends.

Thanks to the Christian Faith and Hope, we no longer look upon them as a lost Generation,

tion, but can attend them in our Thoughts to the many Mansions fitting up for good Men hereafter ; all that is expected from us, is, that we should be Followers of them that thro' Faith and Patience inherit the Promises, that we make all honest haste in our Preparation to join them, and these Providences give us the most sensible Admonitions to be always ready.

We have but a short and precarious Tenure of Life here, upon which Account it cannot be a Matter of great Importance what our Circumstances in it are ; it will be soon over with us, as it is with them : But if there is another World and State to succeed this, of an eternal Duration, it must be an Affair of the highest Consequence to secure an happy Existence in it.

The Probability of such a Thing was the Entertainment of the best and wisest Men among the Heathens, who have talked in Raptures about it, but it is only the Gospel of Christ that has brought Life and Immortality into a clear and strong Light, and given us the sure and certain Hope of the future Inheritance : And perhaps the Consideration of this alone is sufficient, or at least the most rational Way, to make us sensible of the Qualifications necessary to attain it, and form us for the Enjoyment of it : I know there have been several Theories about the Method of Salvation, and the Terms of our Acceptance
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with God : But the Point I shall place in View, will greatly ease us in these Enquiries ; and I shall appeal to this Assembly, if it doth not in the most striking Manner apprise us of the Virtues and Duties, that have a natural Connexion with the future Happiness, and will render us meet for it.

I am sensible the Words I insist on may have another Construction put on them, if we conceive the Apostle immediately giving Thanks to God here, that he had brought them out of the thick Shades of every former Dispensation, especially from that sad Gloom that overcast and benighted the Heathen World, into the Evangelic Light, or (as it is more plainly expressed in the following Verse) that he had delivered them from the Powers of Darkness which had oppressed Mankind before. It was their Lot to be cast in those Times, when the Day-spring from on high dawned in all its Glory ; and they were Heirs of all this Grace ; were Children of the Light, and of the Day : This you will observe perfectly suits the Context.

But that more particular View (wherein I put the Words) so naturally answers the Sound of the Terms in our Translation ; I shall confine my Discourse to it : And it is not foreign to the Purpose of the former, or rather included in it ; as the future Happiness is the great Promise of the Gospel, and that glorious Hope to which we are called by it.

It

It is represented here under the Notion of an Inheritance, which is a proper Idea of it, as the Portion of good Men given them by their heavenly Father, in that Land of Promise, where there are many Mansions preparing, alluding either to the Apartments of the Temple, or perhaps to the Partitions of the earthly *Canaan*, which was thus distributed of old amongst the *Jews*, (who were the Children of God under that Oeconomy) and in which they had their several Shares assigned. Thus in those spacious Realms above, shall all the Blessed one Day be canton'd; where the Lines will fall to them in a pleasant Place, and they shall have a goodly Heritage.

And in this Sense the other Part of the Description, that images it, as a Scene of Light, is a proper Character of Heaven: The Word that expresses this in the *Greek*, is taken from another in the *Hebrew*,* that signifies *Light*. There the shining Luminaries above us are fixed: There the Father of them is said to dwell, in Light inaccessible; and in the *Revelation*, chap. xxii. 5. you observe the empyrean Seat painted in all these bright Colours, far removed from the Shades and Horrors of this lower Region. There shall be no Night there, and they need no Candle, neither the Light of the Sun, for the Lord God giveth them Light. Upon the whole. You must be sensible, there is a great Propriety and Justness

* *Οὐρανός* from *אור*

ness in the Diction, if we apply it, as I now do, and suppose what we call Heaven to be the Thing intended here.

To become meet for it, is all the Duty and Business of the present State ; and as that is to be the chief Subject of my Discourse, there can lie no Exceptions against what I am to inculcate. For to make the Reasoning just, there cannot enter into it, the meer Terms of human Systems, or any Rites of their Invention : There will be no Speculations, Injunctions, or Services insisted on, that have not an immediate Relation to the End. No ! on the other hand to make all the Deductions clear, they must commend themselves to every Man's Conscience, as the natural Consequence of the Idea, we have of Heaven. 'Tis certain this is the Subject of all our Wishes and Expectations : I doubt not, every Person in this Assembly, thinks of going to Heaven at last ; but the fatal Mistake of the Way to it, is owing to the crude indigested Conceptions Persons form of it, only as a *Place*, not as a *State* ; as a Scene of Ease and Happiness, without attending to the necessary Ingredients hereof : whereas if they were set right in this respect, it is impossible they should not apprehend, that all the Purity and Holiness, imported in the former Construction of the Words, (and to which we are now called when we take in the whole Gospel-Revelation) is necessary to the Happiness promised here.—

There

There must be a Heaven in the Soul now, to render it meet for one at last : it must be begun here, to be consummated hereafter.—

This is what I have immediately on my Hands to demonstrate : and in order to make it evident, I beg leave to lay down these two Positions.

1.) That the Happiness of all Beings must be suited to their Capacities and Dispositions for relishing it : this we observe obtains thro' the lower Orders of Creatures, among whom their several Instincts form them for the Enjoyments to which they are adapted : they cannot any of them live out of their proper Element : and all receive Pleasure only in their own Way : the Gratifications of a Swine, would be the Nuisance of other Animals ; and a Creature made like Man (*i. e.* a little World in one) that hath such a vast Variety of Powers and Passions, can be entertained only by Objects suited to the Inclinations that prevail, and which fix the particular Temper and Character of the Person. Those who have indulged only to brutal, sensual Appetites, have no higher Tastes, and are not fitted to nobler Enjoyments : whereas such as have a finer Genius, and have cultivated the moral Sense, disdain those low Pursuits. They have greater Acquisitions in View, are trained up for them, and in some measure meet to partake of them ;

them ; all this is agreeable to Experience and the Reason of Things. And,

2.) I would remark farther, that as Men leave this World, they enter upon another : the Soul goes out of this State with all its Consciousness ; with the same Thoughts and Inclinations about it, that it had in it ; otherwise it would not be a meer Translation or Resurrection, but a Sort of new Creation ; another Being would be introduced, and the same Personality no longer subsist : this is agreeable to the Sentiments of the politest Writers among the Heathens. *Virgil*, in some fine Verses, represents all the favorite Passions of Men following them after they were laid in the Grave : which also accounts for the Reason of burying with them (thro' both the *Indies*) what they valued most in Life : and there is no Impropriety in imaging the Soul in Death, like the Body under a Catalepsy or a Catoche ; it stiffens in that very Posture, wherein it left the World ; as the Tree falls so it lies. Perhaps that curious Account we had lately in the Memoirs of the *French Academy*, may assist you in conceiving it ; in which we are told, that a Counsellor of *Lausanne*, as he was giving Orders to do some menial Work, fell into a deep Lethargy, from which he awoke not till six Months after, when the same Servant being present, he enquired about that particular Instruction, as if he had just

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given it, and there had been no Interval of Time; for his Senses returned to the very same Point, as when he was seized. And it is in the same manner we may suppose Men awake into the other World, with all those Habits about them, they laid down in this.

If we lay these two Positions together, we shall be sensible that nothing farther is necessary to make us what we should be, than to consider what we shall, or (at least) hope to be: say but what Heaven is, and we cannot but apprehend what Earth ought to be, to make the Inhabitants of it meet for the other: and that we may make the Enquiry with more Solemnity, let us for one Moment anticipate the Sentiments of a Death-bed, put ourselves on the utmost Verge of Life, on the very Confines of another State, that we may have a more lively and immediate View of it, and consider the Disposition that will then be made of departing Spirits, according to their prevailing Temper, and the moral Habits in which they are dressed: I do not doubt in this Situation we shall easily discern the Posture we must all wish to be found in then; and wherein we should constantly keep ourselves now, as we know not when the last concluding Day will dawn, or whether this Night our Souls may not be required from us.

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In this serious Frame therefore I shall lead you to a Review of that Notion given us of the future Bliss in our holy Writings : And here,

1.) God himself is represented as the Lot of this Inheritance ; good Men are said to be for ever with the Lord ; they shall see him and be like him ; shall know as they are known. In Consequence of which, it must be a State of the greatest intellectual Improvement, and of the highest moral Sense of Virtue and Holiness ; where there will be the most absolute Conformity to the Divine Nature, an exact and regular Obedience to his Will, and an entire Resignation to this : for all which a Mind cannot be fitted, that has been wholly estranged from God in this World ; that has lived without him in it, and only served diverse Lusts and Pleasures: Alas ! to think of going to that glorious Being, a pure and holy God, from whom we have been entirely alienated in the Temper of our Minds, and the Course of our Lives ; whose Laws we have violated ; whom we have never loved nor served, can be no Source of Pleasure to a Conscience stung with Guilt, and a Soul habituated to Vice. On the other hand, it must rather carry something greatly shocking in it, to apprehend how little such are disposed for the Services and Employments of the future State, and the Fruition of God there :

For how shall a Tongue, on which his Name has only dwelt in Oaths and Curses, be in Tune for the Hallelujahs there ; 'tis what their own prophane Language sufficiently confesses ; wherein they expressly assign themselves another Place, in calling upon him to damn them : so the Bad and Vicious are described in the *Revelation*, *ch. vi. 16.* Beseeching the Rocks and Mountains to fall on them, and hide them from his Face : *i. e.* from that Presence, in which there is Fulness of Joy to good and holy Men : but then, in order to give up our Souls at last in full Expectations of this, the Acquaintance with him must begin here, and we must now be at Peace with him, that all this Good may come unto us then ; a Man must exercise himself to Godliness, must be accustomed to the Acts of Piety and Devotion ; and as the *Psalmist* expresses it, must be continually with him, in the present State, to contract a proper Relish for the Enjoyment of him hereafter : and is there any thing difficult in this, when it is in him that we live, move, and have our Being, and he is not far from every one of us, insomuch that a Person must wink hard that keeps him out of Sight ; for we are always surrounded by his Power, and supported by his Providence. Nay ! as a Heathen expressed it, He is more intimate with us than we are with ourselves ; if we do but therefore cultivate these pious Hints ; observe the Signatures of his Perfections,

fections, thro' all his Works ; and as the High-Priests of this lower Creation, faithfully gather and present his Tribute of Praise from them : we begin the Employment of that World above, and shall at last be in a proper Temper for it.

The good Man, that sets the Lord always before him, that acknowledges him in all his Ways, that maintains a stated Intercourse and regular Commerce with Heaven, constantly paying Homage to his Maker in secret and publick ; and has no greater Ambition than to have his Approbation : that is perfectly resigned to the Divine Will (pleased to think his Interests are in such kind Hands, at the Disposal of one who knows what is best, and is too good not to do it) this Man like *Enoch*, walks with God here, and is meet to be translated to him hereafter. The Fruit is ripe in its Season, and fit to be gathered into the Paradise above.

2.) With regard to this future Inheritance, we are represented in the New Testament, as Joint-Heirs with Christ. For we come not only to God the Judge of all, but to Jesus, the Mediator of the New Covenant ; and that Blood of sprinkling which speaks better Things than that of *Abel*, *Heb. xii. 24.* To be present therefore with this Lord, when we are absent from the Body, must be the Hope and Wish of every good Christian ; who not having
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seen him, yet has loved him, and sensible of the Obligations we are under to him, rejoices in the Expectation of that Bliss, with Joy unspeakable and full of Glory.

'Tis true as to the Heathen World, this could not enter into their Notion of Heaven ; but the Good and Virtuous among them, having known the Father, and been instructed by his Wisdom, the first Christian Writers did not hesitate to pronounce, they should be well received of the Son ; for as they conceived him to be the *Λόγος*, the Word or Reason, that enlightened every Man, all that strictly followed this, they number'd among his Disciples ; and 'tis certain they were not far from the Kingdom of Heaven.

Whereas those to whom the glad Tidings now come, but thro' low Prejudices or sordid Passions, reject the Counsel of God against themselves, 'tis plain they cannot have the Consolation of this Religion in their last Hours, or commit their Spirits into his kind Hands ; (who has the Administration of the Kingdom of God among Men, and the Keys of Death and the unseen World ;) they voluntarily refuse his Office to take out the Sting of this, and therefore cannot have the Triumph of the Christian Revelation over it ; but must grapple with all the Horrors of it themselves, and at last take a Leap in the Dark, as some of them have expressed it ; or rather (where there is not all this Stupidity) with

with some secret Dread of the Wrath of the Lamb, and his awful Tribunal, to which they would not submit here.

And the Case of those cannot be much better who have only nominally confessed him before Men, and to whom he will say hereafter, *I know you not* : For by reason they held the Truths of his Religion in Unrighteousness, they have no Advantage from it in Life, and therefore cannot expect the Comfort of it in Death. Conscious to their ill Behaviour, it must destroy all their Confidence in the Saviour. When they come to reflect, how they have crucified him afresh, wanton'd on his Grace, made him a Minister of Sin, and in the sacred Style, *trodden under Foot the Son of God*, Heb. x. 29.—How is it possible they should have any Satisfaction, in the Thoughts of meeting him in the great Day ?

Whereas his true Disciples, that have on the most rational Evidence embraced his Doctrine, and submitted to his Government ; who have loved him and kept his Commandments ; having imbibed the Spirit of his Religion, and in the sacred Style, *put on the Lord Jesus* ; thus adorned with all the Graces and Virtues of this Institution, these have the Wedding-Garment on, and may wait his Coming with Joy. Being trained up in this holy Discipline, they are meet and prepared for the glorious Recompences of it, and may expect that kind Approbation, *Well done good and*

3.) As the future Inheritance is with the Saints in Light, and we are said to come then, to the general Assembly and Church of the First-born, and to the Spirits of the Just that are made perfect ; to render us meet for this, every one must be sensible, that a most kind benevolent Temper, is absolutely necessary. In those calm Regions, the most perfect Love, and Unanimity reigns ; no jarring Strings spoil the Harmony ; no cruel Invectives and fierce Recriminations have any Place. All those Lusts, that are the Source of them, Pride, Envy, and Malice, are entirely eradicated and banished thence, and every social Virtue is in its full Blow, and flourishes in all its Glory. How much must it therefore be our Duty and Interest, to accustom ourselves to the same now, to soften our Minds into the greatest Complaisance and Goodwill, and cultivate every tender Affection ; to wear off all Unevenness in our Temper, and whatever is rough in our Manner ; that there may remain nothing morose, sour, peevish, or unfriendly about us ; but that we study to approve ourselves perfectly good-humour'd, mild, and kindly affectionate. Our Families and Neighbourhood should testify this ; and here we may give beautiful Specimens of it ; otherwise we are not meet to be associated, with

with those good-tempered charitable Spirits above ; a Fiend from the burning Lake, or the great Incendiary himself might as soon be admitted, which would make even Heaven itself a Hell.

I am sensible there is a Sort of religious Zeal, that has been made a Colour for very unhappy Contentions ; but when we consider that we know but in Part ; where there is so little Light, 'tis Pity there should be any such Heat ; any of that *Jewish* Spirit among the Sects of Christians ; that Fondness for their own little Inclosures, now the old Partition-wall is taken down : And perhaps nothing could contribute more to abate that Warmth, than to think it is not impossible, but we may find in the many Mansions, those wide extended Territories, several sincere Enquirers after Truth, that were in a different way of thinking from us (even in what we esteem material Points.) For who art thou that judgest another ? to his own Master he stands or falls. And if there is Reason then to think many who differ very widely now, will meet there ; since they are both accepted above, should they not receive one another mutually to Communion and Fellowship on Earth : For how preposterous must it be, to be shy of an Acquaintance in this World, that will make up the Happiness of that which is to succeed it. Nay ! which on the other hand, it must rather be our Interest to begin

and cultivate here, that we may receive the present Advantage of it, and be better prepared to fall into it hereafter: At least, Who would not blush to think of going reeking out of this World from any hot Dispute; with all that Fire and Passion, that must be wholly extinguished, to make us capable of those Reciprocations of Friendship and Endearment that obtain above? It ill becomes those then, to fall out by the way, that expect to join Company at last. Besides, as we are taught even now, to look upon ourselves as Fellow-Citizens with the Saints, and of the Household of God; to support this Character we should live like such here, and anticipate all the sweet Temper and Behaviour of that State, in order to fit us for it: We may then better expect the kind Offices of the good Angels to conduct us to it; who must be pleased to affociate to their Order, those who carry some Resemblance to themselves, and are in this Way made meet for their sacred Intercourses and Fellowship.

- 4.) As this Inheritance is undefiled, 1 *Pet.* i. 4. and Heaven is represented as a State of the greatest Purity and Perfection; to be meet for it, necessarily implies the abstaining from all fleshly Lusts; that we may become habituated to the World of Spirits, and beforehand naturalized to the Tastes and Manners of it: In the present Situation we are formed with

with several animal Sensations and Appetites, that are necessary, either for the Preservation of the Individual, or the Species; and may be innocently indulged, as far as is consistent with the good Order of Society, and the decent Accommodation of the Person: But when they engross all the Regard; and the Soul is only employed, in making Provision to fulfil the Lusts of the Flesh; it is too much immersed therein, to escape out of it pure and undefiled. If we do but image it in this Situation (entirely taken up with carnal Gratifications, and at last removed under those Impressions) torn away in a Debauch, with all that Tincture and foul Stain of Vice upon it; how deplorable is the Case? what a wretched Spectacle must it yield in this Dress? when it goes out of the Body all polluted with the Steams of these sordid Lusts and Passions? How greatly indisposed will it be for the Entertainments of an intellectual and moral Kind, that suit only the Dignity of the human Nature, and must therefore make up the Happiness of the future State? Here the Belly is made for Meats, and Meats for the Belly: But when both are destroyed, how will they subsist, who have made a God of it, and have no other Relish or Satisfaction left them? The Children of the Resurrection neither marry, nor are given in Marriage; all those Relations cease, and the Affections that support them: And if in this Instance, there is

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nothing common with the other State ; 'tis certain all criminal Gratifications of that kind, must be greatly out of Character with Regard to it, and place Men at the widest Distance from the Enjoyments there ; I refer herein to all Indulgencies in Chambering and Wantonness, Riot and Excesses : We observe they now take away the Heart, destroy the Seeds of Virtue there, and unfit the Mind for every thing divine and heavenly ; upon which Account they must naturally place Men under the greatest Disadvantages for another State. It is true, if it were a *Mahometan* Paradise that is placed before us, some Allowance might be made : But the Christian Account excludes every thing that is carnal and defiling. An Imagination sullied with such Passions, is no way fit to be translated to those pure Regions. *For this we know, that no Whoremonger, nor unclean Person, has any Inheritance in the Kingdom of Christ, and of God, Eph. v. 5.* Nothing therefore can more become us, while we have these Hopes about us, and those great and precious Promises made us, than to cleanse ourselves from all Filthiness of Flesh and Spirit ; from all Excesses and Impurities, and Intemperance of every Kind. It is upon this Foot our Saviour gives that proper Caution, *Luke xxi. 34. Take heed to yourselves, lest at any time your Hearts be overcharged with Surfeiting and Drunkeness, and the Cares of this Life ; and so that Day come upon you unawares.*

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Lastly) Heaven, as it is the everlasting Inheritance of every good Man, immense as our Capacities, immortal as our Beings, to do Right to the superior Excellence of it above all other Things, it must so far engross all our Attention, that we can no longer (consistent with such high Expectations) intensely mind earthly Things. He is not meet, or worthy of it, that doth not infinitely prefer it to every other Thing. Where our Treasure is, there will our Hearts be. To seek great Things for ourselves therefore on Earth, to grasp at the Honours, and amass the Wealth of this State, is only multiplying Bands and Fetters, that tie us down so much the faster to this World, and indispose us for another. The Careful and the Covetous, that rise early and lie down late, and eat the Bread of Sorrow, only to add House to House, and Field to Field, do but load themselves with that thick Clay, which makes their Passage thro' Life more painful, and their Departure out of it disquieting ; for while they grovel thus among the Clods, and burrow deep in the Earth (as if they could find their Heaven there, and turn the Serpent's Curse into a Blessing, to feed on Dust) they must be greatly unfit to soar on high. And when they must leave all and go, that strong Attachment to these Things (contracted by long Pursuits and Anxieties) will render the Separation extremely difficult. If the Soul should be required while there are
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all these Incumbrances on it, Bargains, Buildings, Settlements, Wills depending, long Schemes to be brought to bear, Acquisitions to be made, Goods to be laid up : In all which I allude to the Case of the rich Man in the Gospel ; so full of this World, every one must be sensible, a Mind thus overloaded with the Cares of the present Life, must be greatly unfit for another. Our Saviour therefore pronounced how hard it was for a rich Man to enter into the Kingdom of Heaven ; it is like a Camel passing thro' the Eye of a Needle. This was a proverbial Expression to image something extremely difficult ; not that it is not possible ; for another Parable lets us know, that a wise Steward (in which Character those who have the greatest Possessions, can only esteem themselves) may make to himself a Friend of the Mammon of Unrighteousness, may remit his Estate before him, in Acts of Charity and Alms-deeds ; that when he fails, they may receive him into the everlasting Habitations.—And if we are but rich towards God in Faith and good Works, using this World for the Purposes it was designed, providing Things honest in the Sight of all, for ourselves, our Families, and Friends in our Passage thro' it ; and amidst a quiet and contented Forecast, order all our Affairs with Discretion ; at the same time, not loving the World too much, or the Things of it ; knowing that the Fashion of it passes away,

away, and that we have a better and more enduring Substance above; if we keep ourselves thus disengaged, we shall be at any time fit to go hence; we shall be easily unloosed from the present World, and ready for a better, *i. e.* *meet to partake of the Inheritance of the Saints in Light.*

Thus, my Brethren, you see the Temper and Duty of the Christian Life, naturally deduced from the Rewards of it. We are called only to qualify ourselves for them; *to become meet to receive the Inheritance of the Saints in Light*, and we shall certainly be invested therein. This would lead me to another Head of Discourse.

2.) To represent the Obligations we are under to the Father of Lights from whom every good and perfect Gift comes, for what he has done in this Respect, or in order to it: From which it will appear how much Reason we have to thank God for the Dispositions he has made for our future Happiness.

But it will be sufficient to mention the following Particulars. He has provided this Inheritance; it is our Father's good Pleasure to give us this Kingdom. He has endowed us with a Capacity, and implanted that Thirst after Immortality, which he will take Care to satisfy, in another State of Existence. The Gift of God is eternal Life. This he sent
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his Son into the World to reveal, and put out of all doubt in that he hath raised him from the Dead, as a Sort of First-fruits, to give us Livery and Seisin of this Inheritance, and secure us the Possession.

By him he has also furnished us with such Instructions for our Temper and Conduct, as are admirably fitted to prepare us for another Life ; and he has promised his holy Spirit, the great Earnest of our Inheritance, to seal us up to it ; and to aid us in the whole Course of Virtue.

What remains on our Part, but that we receive not this Grace in vain ; but that it may have a proper Effect on our Temper and Behaviour, to make us meet for the future Happiness.

To be rich, great, and happy in this World, signifies very little ; but 'tis of the utmost Importance to be fitted for a blessed Existence after this Life. If all our Hopes were to terminate with the present State, it were a very indifferent Thing how we were disposed of ; for a few Days and Years would place us all on a Level ; but now we have a certain Prospect of an Inheritance above, it cannot but demand our utmost Attention to become meet for it ; and whatever our Hands find to do, in order to it, to do it with all our Might.

I could represent every thing we do in Life, as having some Aspect on a future State ; the Culture of our Minds has a direct View to-
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wards it ; the Care of our Bodies is to render them purer Vessels for the Sanctuary above ; our different Employments may subserve the Health of the one, and the Improvement of the other, in a dutiful Submission to the good Providence of God, and in the Exercise of all social Dispositions.

In short, our Situation is a State of Probation to train us up for Heaven. It is that which should fill our Thoughts and Views. And we can have no solid Contentment, till we find ourselves meet for it.

It is what we may form a proper Judgment of, if we lay our Hands on our Breasts, and say often with ourselves : If I was called this Moment hence, how should I be disposed of ? I must be conscious to the Temper of my Mind, and the Course of my Life. Will it place me under any Advantages for the future Happiness ? Have I constantly a Sense of the great Things of Religion on my Mind ? and do I frequently revive it ?

Is the Fear of God at all Times before me, and doth the Love of him dwell in me ? By holy Ejaculations do I keep up a constant Commerce with Heaven ? Is my Fellowship with the Father and the Son ? and to me to live, is it Christ ?

Doth my Heart glow with Good-will to Men, and am I in perfect good Temper with all the World ? Have I a great Regard to Purity and Holiness, and a just Indifference to

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every Thing on Earth? I am then prepared to leave it, and may smile on the opening Grave; for I am as ready for it, as it will soon be for me. I can carry my Views beyond it, and look with Joy into the unseen State, in Expectation of an Inheritance there that is undefiled, and fades not away.

Thus, my Brethren, should we look upon this World, only as our Attiring-Room for a better; wherein we are to put on those good Habits, that will be our Wedding-Garment hereafter. And if we are but arrayed with them, before we lie down in the Dust, we shall awake in the Morning of the Resurrection satisfied with his Righteousness.

I have given you here a short Summary of your Duty, that has been placed in various Lights, and often represented to you, by your late worthy Pastor, whose Life was spent in your Service; and all whose Labours terminated in this, to prepare you for that better World and State, to which he is removed before you. It may be expected I should give you those Memoirs relating to him, which my long Acquaintance must render me capable of. As to the Family from which he was descended, I have seen it traced up with all the collateral Branches and Alliances for above two hundred Years, according to the Custom of the ancient *Britons*, amongst whose Princes the Name *Maddock* makes a
con-

considerable Figure; to one of them, so early as the 12th Century, their Historians ascribe the Discovery of *America*. But these Genealogies (where they are not supported by real Merit, or improved to excite an Emulation to excel in Virtue,) are but a low Sort of Pedantry, and the last Instance of human Vanity.

It was sufficient Honour to Mr. *Maddock*, to have a very learned Father, a Doctor of Physick, and (what is itself the highest Elogium on him) the great Sir *Isaac Newton's* Friend.* His first Years were spent in old Mr. *Philip Henry's* Family, where he was early formed to Piety, as well as instructed in good Literature. In 1697 he went to *Rathmel* in *Yorkshire*, where he began his Philosophical Studies under the learned Mr. *Frankland*, the most considerable Tutor of his Time; who in less than thirty Years educated above three Hundred; † of whom I have a curious List in my Hands, and find some considerable Persons who were Mr. *Maddock's* Cotemporaries there; as the late Dr. *John Evans*, Mr. *Cook*, Mr. *Soam* of *Harborough*, &c. who have left a fragrant Odour on their Names: The Reverend Mr. *Murrey* and Dr. *Clegg* are his Survivors. But I must not omit the late worthy Mr. *King*, (who was of the same Family with the late Lord Chancellor) a Person of a fine Genius and the most polite Parts:

D 2

But .

* Vid. *Append.* N^o I.† Vid. *Append.* N^o II.

But too much resembled Mr. *Madock* in an Excess of Modesty, and the Affectation of Retirement.

They both finished their Academical Course under Dr. *Benion*, who is justly represented by Mr. *Henry*, as the Glory of a Man.

And as they were almost uniform in their Lives, they were not long divided in their Deaths, having passed thro' the World like *subterraneous Streams unheard, unknown.**

Mr.

* *The following Abstract of a Letter from one of them, which came accidentally into my Hands, will give us the best Idea of both: Allowance being made for the Deshabille of Language, wherein they conversed, and the easy Flow of Thoughts, that did not wait the Dress of Words, betwixt the most intimate Friends.*

Dear Sir,

—**L**Ying in a Corner as I do—the receiving and much more the reading of your Letter, gave me that Pleasure, which I have not often found and felt: It plainly shewed me the serious Temper with which it was wrote, and led me to the like. How just and moving are the Reflections you make, and what a Scene have you brought me into, of past Times, Persons, Places and Actions; which tho' I have often called to Mind, yet your Letter gave me the Occasion, of a more special, and perhaps a more serious Recollection. I willingly travel with you to every Place where you conducted me, and where we have been heretofore, as Fellow-Scholars, Fellow-Students, and neighbouring Ministers; and you'll easily imagine what a Multitude of Thoughts, such an imaginary Journey would create; the Result of which is; let a gracious and bountiful God be praised, for all the Blessings, he has from Time

to

Mr. *Madock* entered on the Ministry in the Neighbourhood of *Chester*, where he had the Favour and Friendship of good Mr. *Henry*, to whom he was related; and who presided at his Ordination: From thence about thirty-six Years ago, he came to this Place, where he has ever since resided, in a worthy Family; the Son of which was the late Mr. *Bradshaw* of *Kidderminster*. His tender Constitution confined him almost entirely at Home; tho' he constantly performed the publick Services of your Lord's Days himself. I find in his Papers that he burnt two hundred Sermons at once, the Texts of which he only preserved; and by Reason all his Discourses were wrote in Characters, they could only be of Use to himself.

His

to Time, and Place and to Place, vouchsafed to unworthy Me, who have forfeited all of them, and been less than the least; and may a merciful God pardon my Iniquity, Transgression and Sin: I am persuaded there is sufficient Ground for the Observation you make, of the great Changes there have been, both as to Persons and Things, and these both Civil and Ecclesiastical, in our short Time, and since we had a Capacity of taking Notice; and that God has not left himself without Witness in our Day by special and remarkable Dispensations of his Providence, how careful he is of the Protestant Cause and Interest, which, surely, surely is that of his dear Son's: Oh! that we, and all that bear the Name of Protestants, were deeply sensible of, and justly thankful for, such distinguishing Blessings—considering what a Number we have of inconsistent Protestants, but more especially the prevailing Libertinism of the present Age, both speculative and practical; how gloomy and threatening

His Preaching was plain and easy, and adapted to the Capacity of the meanest of his Auditory; and his Manner of Life (which came near the ascetick Kind) was still, quiet, and inoffensive; it cannot be admired that such a sedentary Course, disposed him to the Stone (which is so often fatal on this Account to Students) but he supported the Pain with exemplary Patience, and decent Chearfulness in the Intervals. Till at last, after a severe Paroxysm, (in a better Sense than *Hobbs* intended, when he gives the Denomination of the true *Philosopher's Stone*, to that which covers

ning is the Appearance! who can forbear giving into some moral Prognostications, and making rational Conjectures of what may be at the Door? Surely such as these, and a Multitude more that might be mentioned, are the Clouds that gather Darkness, and threaten us with a Tempest.—We are now going into the War, and what heavy Drops of that bloody Shower may fall on us we know not. The Lord prepare us for every Event; and may we be found (whatever finds us, national Prosperity or Calamity) doing our Master's Will. I perceive by Your's such Considerations as these, direct your Thoughts both upwards and downwards, and set Death and Eternity before you; a wise and good Improvement! Lord, help me to make it as I should; and so teach me to number my Days, &c. for however promising and pleasant publick Affairs might be, the Age I am of, the Decays I labour under, the Acquaintance and Friends, that are gone before, are all of them awakening and quickening Memento's; and may they be effectual Monitors. How safe and happy are our Friends above! Oh! that we were with them! Oh! that we were fit to be so! I think I was never more sick of the World, than I am now. But it is more easy to be
weary

and Fitness for Heaven. 31

covers the Grave.) This answered all that Character to good Mr. Madock, when it brought him to it ; for it changed all the Ills of the present Life, into the Happiness of another.

*To which God of his infinite Mercy
bring us, &c.*

weary of this World, and indifferent to it, than well prepared for another, by a thorough Spirituality of Mind, and a strong Desire towards God. Oh ! when shall my poor Soul be in this desirable and blessed Frame ?

Yours,

most sincerely and affectionately,

JOHN KING.



APPENDIX



A P P E N D I X.

[N^o I.]

THE following LETTER, which has several Years lain by me, under Sir ISAAC NEWTON's own Hand, at the same Time that it justifies the Account of Dr. Madock, gives us a great Idea of Sir ISAAC; for we learn from it, that no Biass from Friendship, or the Beauty of Theorems, drawn up in his own Way by an excellent Mathematician, could induce him to admit any Thing into his Doctrine of Light and Colours, which was not supported by Experiments.

For his Honoured Friend *Joshua Madock*,
Doct^r of Physick, at his House in
Whitchurch in *Shropshire*.

Vir dignissime,

Specimina illa optica quæ pro humanitate tua ad me nuper misisti; tantam in his rebus peritiam ostendunt, ut non possim quin doleam incertitudinem principiorum quibus omnia innituntur. Etenim quæri potest, an sint in rerum natura radii tenebrosi, & si sint, an radii illi, secundum aliam Legem refringi debeant, quam radii lucis. Defectu experientiæ, nescio prorsus quid de his principiis sentiendum sit. Neque huic difficultati
E *tollendæ,*

tollendæ, quam & tute ipse indigitaſſi facile adfuerit Tyberius. At poſitis ejuſmodi radiis, unâ cum lege reſractionis quam tu aſſumis, cætera rectè ſe habent ; neque propoſitiones tantùm utiles ſunt ac demonſtrationes artiſicioſæ, ſed, & quod majus eſt, omnia nova proponis, quæ opticam, altera ſui parte, auctura ſunt, ſi modò defectus experientiæ in ſtabiliendis principiis tuis aliquo demùm modo ſuppleri poſſit. Interim, quod me meditationum tuarum perquam ſubtilium participem fieri dignatus ſis gratias ago. Vale!

Trin. Coll. Cant.
Feb. 7th 167⁸/₉.

Tui ſtudioſiſſimus,

IS. NEWTON.

[N^o II.]

THE CATALOGUE annexed, has been deſired by ſome that were educated there, and may be acceptable to others whoſe Friends were; for many of thoſe young Lights are now ſet as to us, but will ſhine out again in the Firmament above.

However, it is a proper Apology for the Diſſenting Academies and Seminaries of good Literature; when it is obſerved what excellent Characters they have produced; and in the *Jewiſh* Idiom, *How many Streams from one Fountain made glad the City of God.*

A CATA-

A
CATALOGUE
 OF THE
YOUNG MEN

Brought up by

Mr. **FRANKLAND.**

These came to Rathmell.

<i>Mr.</i>	G	George Lyddell	<i>March</i>	8	1669
		Anthony Procter	<i>April</i>	7	1670
		Thomas Whittaker	}	<i>July</i>	6
		Henry Ormorett			
		Thomas Elston			
		Thomas Bailife	<i>Nov.</i>	1	
		John Holsworth	<i>Feb.</i>	20	72
		Jeremiah Farrer	<i>July</i>	29	
		Samuel Yates	<i>August</i>	23	73
		Robert Whittaker	}	- - -	27
		Timothy Jolly			
		Thomas Ingham			
		George Carter			
		John Heapy	<i>Sept.</i>	12	
		John Iffot	<i>Feb.</i>	20	74
					To

To Natland.

Mr. John Heywood	}	-	May 26 1674
Eliezer Heywood			
Thomas Cotton	}		June 3
Christopher Richardson			
Godsgift Kirby			
John Bowles			20
John Nefsbatt			28
Joseph Boyce		April	16
Shadrack Sherburne			22
David Lister		May 12	1675
Diliverance Lartham		Jan. 10	1676
Eliezer Birch	}		Feb. 9
John Downs			
Timothy Hallyday		March	30
Richard Sykes	}	-	-
John Ray			
Jos. Whitworth		August	17
Robert Langstaff			22
John Byrom		March	17
Edmund Butler			24
Samuel Angier		April	24
Robert Meek			24 1677
Nathaniel Heywood			25
Robert Shaw		May	3
Robert Carr		June	20
Henry Latham		Octob.	5
Jos. Eaton		April	4 1678
Samuel Leech			17
			To

To Natland.

Mr. Peter Finch	}	—	May	3	1678
John Frankland					
Thomas Lea	}	—		11	
George Henshaw					
John Lister	}	—	June	4	
Ralph Butler					
John Williamfon			July	10	
Samuel Hallows			Sept.	20	
Jos. Coppendale			April	1	
Gamaliel Jones				16	
William Horne			June	10	
Thomas Buckley				18	1679
John Gledhill			Octob.	1	
Thomas Whalley				3	
John Billingsley				5	
William Hutchinson			Nov.	23	
Samuel Farrow			Feb.	3	
Adam Holland			March	2	
Charles Sanderson				20	
Henry Mitchel				22	
John Carrington				27	1680
Thomas Heyworth			April	2	
Jonathan Wright	}	—		13	
Abraham Dawson					
John Reddish				14	
Jeremiah Aldred			June	18	
William Harrison				24	
Alexander Rokeby				28	

To

To Natland.

Mr. Nicholas Kirshaw	July 27	1680
John Bill	15	
Edward Sedgwick	Feb. 12	
William Tong	March 2	
John Hardware	April 1	1681
Thomas Tompson	}	— 27
Ebenezer Young		
James Liptrott	June 2	
Jabez Cay	}	— — 18
John Cay		
John Dickenson		23
Thomas Kinaston	Sept. 12	
Nathaniel Priestly	Feb. 2	
William Rollinson	March 10	
Nathaniel Scoles	}	April 4 1682
John Chorlton		
Adam Mort		8
Richard Frankland		13
John Addison	Octob. 4	
John Root		24
Edward Brogden		24

To Calton.

Jos. Sagar	}	June 9 1683
Edward Sherley		
Jonathan Songer		20
Henry Lever	July 18	

To

To Dawson and Hartborough.

Mr. James Nayler	May	3	1684
Roger Anderton	June	3	
John Sidebottom		7	
Michael Gargrave		18	
Thomas Colthurst		20	
Adam Davenport		26	
Matthew Birkett	}	Octob.	28
Thomas Taylor			
Peter Collier		Feb.	6

To Attercliffe.

Thomas Spencer	Nov.	8	1686
Jos. Bayes		15	
Ebenezer Bradshaw		18	
John Kirk	Jan.	3	
Jeremiah Gill		10	
Samuel Hallows		17	
John Piggot		21	
William Higginbottom		25	
Richard Valentine	Feb.	8	
Samuel Crook	}	-	-
Nathaniel Lomax			
Samuel Stephens	April	14	1687
Thomas Irlam		20	
John Burnham		26	
Thomas Hutton	May	11	

To

To Attercliffe.

<i>Mr.</i> John Peach	<i>June</i> 12	1687
Nathaniel Stephens	20	
William Dearmerley	27	
William Bury	<i>July</i> 7	
Gawin Aynelley	<i>Sept.</i> 17	
John Walker	<i>Jan.</i> 20	
John Hunt	} - -	<i>Feb.</i> 5
Samuel Lowe		
Samuel Baxter		6
Robert Langley		6
Timothy Punshon		19
John Jolly		23
Thomas Rokeby	<i>April</i> 30	1688
John Ash	<i>May</i> 7	
William Barnard	} -	<i>June</i> 3
John Gorwood		
Robert Porter		13
Thomas Barnes	} —	24
John Turnbull		
St. And. Thornhaugh		27
Sampson Lever	<i>July</i> 13	
John Ogle		14
Ratcliff Scolfield	} —	18
John Frankland		
John Leatherland	<i>August</i> 10	
John Holland	<i>Octob.</i> 15	
Henry Whickham	<i>Nov.</i> 1	
Henry Eyre	<i>Dec.</i> 5	

To

To Attercliffe.

<i>Mr.</i> Charles Dukinfield	}	<i>Feb.</i> 6 1688
Bezaleel Angier		
Owen Winn		7
Aaron Wood		12
Joseph Ashurst		<i>April</i> 8 1689
William Buxton		<i>June</i> 30
Thomas Sergeant	}	<i>July</i> 3
Thomas Dickenfon		

To Rathmell.

Edward Rothwell	}	<i>August</i> 23
William Chapham		
James Mitchell	}	- - - 26
Henry Wilkinfon		
Humphry Hutchinfon	}	<i>Sept.</i> 3
George Anderton		
Samuel Davies		
Thomas Shaw		11
Henry Hardiker	}	- - - 20
Robert Lever		
Thomas Barber	}	- - - 30
Joseph Dawfon		
Thomas Smythfon		<i>Nov.</i> 21
John Owen	}	- - - 23
Thomas Baddy		

To Rathmell.

Mr. William Spink	March 7	1689
John Benfon	April 3	1690
Stephen Davies	9	
John Taylor	11	
Thomas Valentine	May 1	
John Daws	8	
Ralph Sherdly	16	
George Lowe	21	
Cumberbach Leach	July 2	
John Kenyon	Jan. 9	
Richard Holt	- - - Feb. 6	
John Seddon		
Jos. Heywood	10	
John Travis	17	
Isaac Worthington		
Nathaniel Ogle	April 2	1691
Thomas Blinstone	9	
Francis Clavering	21	
James Wood	22	
Cutbert Ogle	June 10	
Jonathan Bowes	13	
John Sharp	August 13	
Peter Atherton	20	
Percival Roughley	Jan. 14	
Thomas Dickenfon	Feb. 8	
Robert Owen	March 7	
James Taylor	9	
Jos. Noble	April 9	1692

To Rathmell.

Mr. Nathaniel Long	April	12	1692
Samuel Wood	May	3	
Samuel } Dawson	—	—	13
Eli, }			
Jos. Beckett	June	1	
Robert Hesketh		14	
Samuel Nichols	August	24	
William Shaw		29	
Andrew Hill	Octob.	25	
Peter Griffiths	Nov.	20	
Thomas Hayes	Jan.	10	
Stephen Robinson }	- - - -	16	
Thomas Gildart }			
Timothy Thomas }	March	22	
Edward Kenrick }			
R. Dukinfield	April	8	1693
John Vauce	May	13	
Richard Milne		16	
John Heslopp		17	
John Stanhope		18	
Thomas Letherland	July	7	
Edward Smithson		10	
Henry Mallinson	Octob.	7	
William Benson }	Jan.	16	
Marmaduke Drinkall }			
Jonas Blaymire		17	
Richard Wilson		26	
Thomas Andrews	Feb.	17	

To Rathmell.

Mr. Wilfrid Curwen	Feb. 20	1693
Edward Gregg	March 8	
Richard Crook	} - - -	16
Eben. Roscow		
John Wood		
Peter Peters		19
Edward Shaw		21
James Whittle		23
James Openshaw		28 1694
George Lowe	April 11	
James Towers		14
John Bradley	August 1	
John Bradshaw	July 12	
Richard Marsden	August 8	
Nathaniel Whitefeild	Octob. 27	
Edward Jolley	Jan. 23	
John Davies	April 10	1695
John Jones	May 22	
Nathaniel Carr	June 1	
John Disney	July 5	
Joseph Dukinfeild		18
Henry Flint	} August 7	
Nathaniel Ward		
James Grimshaw	} —	23
Michael Fletcher		
Peter Aspinall	Sept. 17	
Joseph Gellibrand	Feb. 12	
John Horrobin		24

To

To Rathmell.

Mr. Jonathan Harvey	Feb. 26	1695
John Fletcher	} —	Feb. 26
James Clegg		
Edward Aspinwell		27
Isaac Antrobus	March	3
Christopher Basnett	April 1	1696
Robert Murrey	May	27
John Walmsley	June	19
Meterell Walter		23
Anthony Hatfeild	July	4
Richard Key		15
Daniel Hawkins	August	4
Isaac Grace	Dec.	10
Jenkin Evans		18
Thomas Wilson	Jan.	4
Jos. Crompton	} —	7
William Pendlebury		
Miles Baxter		29
John Atkinson	March	1
George Wiggot		8
William Wolstanholme		18
Richard Leflingham		24
Richard Chorley	} —	April 3
John Atkinson		
Samuel Snowden	} —	May 24
Henry Dalzeil		
John Evans		26
John Wareing	June	17

To

To Rathmell.

Mr. Thomas Wainman	July 5	1697
Jon. Nightingale	13	
Daniel Madock	August 11	
Thomas Davie	26	
William Perkins	Octob. 10	
Samuel Green	Nov. 6	
William Cook	Jan. 5	
James Brownlow	12	
Eliez. Aray	Feb. 22	
John King	} — March 22	1698
Thomas Benion		
James Lawton	29	
Richard Bursey	May 10	
John Clarke	} —	17
John Grace		
John Heywood		
James Halstead	June 7	
Reynold Tetlow	14	
N ^o . David Some	July 4	
303. John Towers	25	



F I N I S.

